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A HEIFER ON ITS HAUNCHES

—AND—

OTHER SERMONS

BY

W. LEON TUCKER

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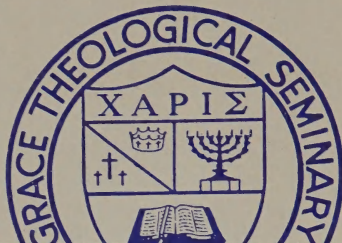
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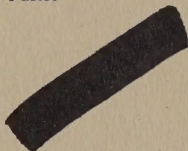
—AND—

OTHER SERMONS

BY

W. LEON TUCKER

Editor *Wonderful Word Magazine*
Bible Instructor and Pastor



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A HEIFER ON ITS HAUNCHES

TEXT: "For Israel slideth back as a backsliding heifer" (Hos. 4:16).

AT the door of the Tabernacle in the wilderness was an altar. It was an altar of brazen. It was called the brazen altar and the "altar of burnt offering." Its design and description in detail may be found in Exodus 27:1-8. The brazen altar was situated and located in the court of the Tabernacle just before the open door. The altar was the most conspicuous object about the Tabernacle. "All priestly ministry and every act of worship were connected with it."—Moorehead. By the altar alone could men draw near to God who dwelt within the veil. Offerings for sin were made at this altar. The offerings were here brought whether ram, lamb, bullock or heifer. Four horns, one at each corner, were used for the binding of sacrifice to the altar. This was necessary for the animal was often in a state of remonstrance. It was one thing for the priest or offerer to approach the altar with a lamb and quite another to approach it with a bullock or heifer. A lamb was led unresistingly to the altar—hence the words, "He was led as a lamb to the slaughter," for Jesus was thus voluntarily offered up on the altar of burnt-offering. A heifer was in characteristics much unlike the lamb and was stubborn and sometimes violent. As the heifer would approach the altar he would draw back and rear back. He would throw himself upon his haunches, stoutly resisting his leader. Who has not tried to lead a beast when it refused the leading and threw itself upon its knees or haunches and resisted to the testing of the strength of the halter?

The prophet lays hold upon this attitude of the heifer and makes application to his own people Israel. Says he, "Israel is as a backsliding heifer." "Israel slideth backward." As the heifer on its haunches, so also are My peo-

ple. He deplored their stubborn resistance at the will and word of God. He, under this figure, summarized the national attitude of Israel. No willingness for the place of sacrifice. Refusing the place of God and the purpose of God is an Old Testament portrait of Israel which is carried into the New Testament. Stephen said: "Ye do always resist." Yes, Israel is a "heifer that slideth backward."—A heifer on its haunches!

The Apostle Paul also takes hold upon the figure and exhorts: "I beseech you therefore brethren, by the mercies of God that you present your bodies a living sacrifice, holy and acceptable unto God."

Don't be led forward to the altar like an unwilling heifer. Be not stubborn and resistant, be a willing living sacrifice! Be not afraid of the altar. Be not a heifer on its haunches.

Christ was not as the heifer on its haunches, His was a voluntary offering unto God. When He faced the cross, it was not with stubborn resistance but with willing surrender. "I lay My life down of Myself," said He. "No man can take it from Me." Says Paul, "The Son of God who loved me and gave Himself up for me" (R. V.).

He, as Isaac, carried the wood to the mountain on which He would be put to death. With Isaac, He answered the call of His Father with the words, "Here am I." He fainted not and failed not. His face was set to the sacrifice. He was led as a lamb to the slaughter. As a sheep before her shearers is dumb so He opened not His mouth. He went to the altar of sacrifice, not as a **heifer** but as a **lamb**. He was not as a heifer on its haunches.

With the figure which the prophet employs let us now turn from national Israel and from Christ to ourselves and make the application of the text. There are multitudes of Christians everywhere who are heifers on their haunches. They slide back from the place of sacrifice and death. They

are unwilling and stubborn. They think more of the **superficial** and the **artificial** than they think of the **sacrificial**. They rebel at every claim of God on their lives. They are heifers on their haunches. May God use us to-day to get them off of their haunches.

**I. Many Christians Are Like a Heifer on Its Haunches,
Because They Fear the Fire Will Burn Out the Dross.**

There was fire on the altar. It frightened the heifer. It threw itself back on its haunches. Fire consumes. It burns the burnable. It cremates dross. It reduces to ashes everything that can not pass through its fiery baptism. There are Christians who do not want God's process of purifying and sanctifying. They are afraid of His demands and commands. They covet fine gold but condemn the furnace which brings it forth.

They do not want to see the fourth form, the form of the Son of God **in the fire**. They want to see Him, but apart from the **fire**. They slide back on their haunches like a heifer. The thing they want to keep is rotten with corruption and only the fire can act as a spiritual incinerator.

Jonah Brooks of Wheaton tells of a missionary unable to return to Africa on account of the fever, stocked a farm in Kansas with the determination to use the proceeds for missions. He dealt in high bred stock and developed a herd of remarkable cattle. One heifer was particularly his joy and delight. He learned to love it and take pride, as sometimes is the affection between man and beast. The heifer died. It was a blow to his hopes. The first day he ordered the heifer to remain where it died. He told his wife that nothing had affected him more than the death of the calf. He just couldn't think of putting it out of his sight. The second day it was pulled out into the lot, but orders were given not to bury it. He came back and looked at it and grieved over it.

The third day he went to town and upon return went out to see the heifer, and lo the blow! Flies had come and the stench was rising.

He ordered a farm hand to take it out of his sight and go and bury it.

After supper he said to his wife, "I've learned a lesson to-day I can't forget. I now know why God wants some things put away from our lives." Then he told her how he came back and found the calf in a state of corruption and disintegration. "I can now see," said he, "that if some things in our lives are not put away and buried they will breed corruption."

So it is. God at times points out these things and back on our haunches we go. We would rather have things pleasing in our sight than the things pleasing in His sight. We will keep them in our sight till corruption and decay demand their judgment. Said saintly Rutherford: "Make thy nest in no earthly tree for they are all marked for death." "The things that are seen are temporal." Why cling to a carcass fit for the habitation of worms when Christ claims you for life enduring beyond worlds?

Why fear the fire of the brazen altar? It will consume the dross, burn but the wood, the hay and stubble.

Oftentimes as we ride about America, we notice through the yards wherein are congested many freight cars, the following placard tacked to many cars:

**"USE NO TORCH HERE—INFLAMMABLE
MATERIAL"**

Certainly keep the flame of torch from the inflammable and combustible elements. In many a life there are certain things which would burn quickly if the Divine flame touched them, and with what care we protect, and in the face of the One whose eyes are as a "flame of fire" we say, Keep Thy fire away O God, this is inflammable material.

O may God get you off your haunches and me also!

II. Many Christians Are Like a Heifer on Its Haunches, Because They Are Not Willing to Reckon the Loss.

When the heifer was placed on the altar, and the fire began to consume, its life went down into the altar in ashes for the ash pan, and up in smoke to the heavens. This was the price the altar demanded. Many believers are like the heifer on its haunches because they do not want to **die out** and **live up**. The corn of wheat goes down and dies while down, before it **lives up**. Death precedes resurrection and resurrection succeeds death.

Dr. Gregg of St. Louis, told us a beautiful story in the life of the "Marshal"—Mrs. Booth Clibborn. When a child she lived with her father, General Booth, in the poverty and simplicity of their lot.

She never knew until she grew older how few things they had in their home. One day she said: "Father, we have such few things, others have much more. Why don't we have more things?"

Said General Booth: "Get me a piece of paper and a pencil." When these were provided, said he, "Daughter look here." He then made a pencil dot at the center of the sheet and named it "THINGS."

Around it he placed a circle and named it "**Man**," and then about it a larger circle and called it "**GOD**." "Now," said he, "I have always given 'things' in this world the place of the little dot, I have given '**man**' the first circle and always placed '**GOD**' at circumference—given Him the large place." The general then ordered the second page of paper and said to his daughter: "I will now place another dot at the center and name it '**GOD**.' The first circle and name it '**Man**' and at the outer circle I will put the word '**THINGS**.' Which will you have, daughter—'**GOD**' at the little dot or at the **big circle**?"

Said the daughter, "**Put God at the outer circle and let things always be the little dot!**"

The general nor his daughter were not as a heifer on its haunches. They were ready for an offering to God.

All ye that hear me—Where do you put the circle? Does God have the little dot or the big circle? Are things more to you than God? Are things more than man? Why not “things,” the insignificant **dot** and **God** the sweeping surrounding circle? Is it a sacrifice to give up “things” for “God”? Then why not off of your haunches?

It isn't some “thing” we need, it is just some **One**. The One is **Jesus the Christ, the Son of God**. “Things” bring gratification but never satisfaction. “Things” hold for a time but have no elements of “eternity.” Christ is an eternal possession. “Things” pass, He remains. O what a passing of “things” there will be one of these days!

“They shall PERISH, * * they shall wax old as doth a garment * * as a vesture Thou shalt fold them up and they shall be changed” (Heb. 1:11, 12). But in their contrast remember, “THOU REMAINEST” and “THOU ART THE SAME.”

“All flesh is as grass and all the glory of man as the flower of grass. The grass withereth, the flower thereof falleth away.” This is the end of flesh. This is its **destination** and **consummation**. Why then live after the flesh? But what saith the Scripture?

“THE WORD OF THE LORD ENDURETH FOREVER” (I Peter 1:24, 25).

Don't be afraid of the cost to count it. Reckon on the brevity of time and on the certainty of eternity. Get off of your haunches to the place He calls you. Do it.

III. Many Christians Are Like a Heifer on Its Haunches, Because They Do Not Want to Experience the Work of the Cross.

The work at the altar of brass shadowed forth the work of Christ on the cross. He was there among the shadows revealing Himself to His own.

The shadows of Leviticus prefigured His coming person and His work.

Many aspects of Christ's cross could be seen at the altar of the burnt-offering.

In the "**Burnt Offering**" Christ is seen in His exaltation with God.

In the "**Meal Offering**" Christ is seen in His humiliation for man.

In the "**Peace Offering**" Christ is seen making peace.

In the "**Sin Offering**" Christ is seen in substitution and expiation.

In the "**Trespass Offering**" Christ is seen in reparation and restoration.

The altar demanded death as did the cross. The heifer in the presence of the instrument of death threw himself back on his haunches. There are Christians who fall on their haunches before the cross.

They do not like it—it means death to the flesh and judgment on their desires.

They do not fancy such statements as "God forbid that I should glory save in the **cross** of Christ by whom the **world is crucified** unto me and I **unto the world**." They have no pleasure in such a verse as, "Reckon yourselves to be dead unto sin." Much less the words of Paul: "**I am crucified with Christ**." They fall to their haunches. The cross is God's only dealing place with sin. What He thinks of sin may there be seen and also what He thinks of the sinner. The cross is the display of both God's **love** and God's **holiness**. At the cross you see the **wrath** of God on sin and the **path** of God for man to get out of sin. The cross is **God's way**. At the cross God condemned sin in the flesh.

In Romish countries, some, sensible of their sins, when they come to die, bargain that they shall be wrapped in a monk's dress and be burned in it; that the merits of the order of Saint Francis, or of Saint Augustine may be imputed to them unto their salvation.

But God does something on the **inside** of man before He covers the **outside**. He deals with the malady itself. He puts "in," before He puts "on," He puts "**away**" before He puts "**on**."

But the cross is at cross purposes with man's mind. He wants to live in God's sight, not knowing that in order to **live in God's sight he must die in God's sight**. This is perplexing and beyond his understanding, so he takes to his haunches like a heifer.

And how often we offer **compromise** where God demands **sacrifice**. Some months ago we told the children of our magazine the following story. It is time for its repetition here for it is germane to our subject:

"One time there was a home with three children in it. Of course there were children in it or it wouldn't have been a home, it would have **just been a house**—it takes children to **make a home**. Well, one Christmas time these three children received a strange kind of a gift. It was a **Noah's ark** and all the animals that were to go in it. There were two lions, and two elephants, and two giraffes, and two monkeys, and two bears, two horses, two cows, and two eagles—and, well—just two kinds of all animals and birds. One day the children put the ark in the bath-tub and put all the animals in and thought they would play 'flood.' The water was turned in the bath-tub and the water began to raise the ark up and up and up, until it was carried on the bosom of the water in a small way, just as the ark of Noah was in a big way. It all seemed so very real to the children and they greatly enjoyed it, especially little sister. Mother read to them the story of the ark and they were thinking of the safety of those on the inside and of the awful storm upon those on the outside. Of course you know this ark was a picture of the Lord Jesus Christ, the only safe place for any Christian to be because an awful storm is coming. Well, when the flood had reached its highest point they pulled the stopper out of the tub and it went slowly down. Then they said, 'Mother, the flood is over now, what shall

we do next?' Mother said, 'Do what they did in the Bible next, offer a sacrifice unto God.' Then they began to look around to see what they would sacrifice. Sacrifice means to give up. The giraffe was too pretty, and the elephant too big, and the horse too necessary, and the cow they needed for milk, and what would they do? They had one little animal that had its leg broken and was all scratched up. It was a little lamb. Little sister cried out suddenly, 'I know what to do, bruvver, let us sacrifice this little lamb with the broken leg, it ain't much good!' So they sacrificed the 'little lamb' with the broken leg that was 'not much good,' and this is just what most everybody is doing—sacrificing the little lamb with the broken leg that is not much good."

Most of us give to God the poorest thing we have when we ought to give Him the best. If we have anything that's broken and marred, this we think is good enough for God. God wants our best and we give Him our worst. We keep the best for ourselves and just sacrifice anything to God. It shows how very selfish our hearts are, and how much unlike God we are. When God wanted to give us a gift did He get a little lamb with a broken leg that wasn't very much good? No, God gave us His greatest gift, He gave us His Son!

So like a heifer we are on our haunches unwilling and unbroken. O that God would work in the lives of many that hear me to-night! O that the power of God may fall and praise of God arise and the people of God rejoice! Die where God demands death and take life at His hand! Live unto God! Amen.

THE GREATEST QUESTION AND THE GOSPEL ANSWER

TEXTS: "How then can man be justified with God?" (Job 25:4).
"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

THERE were no questions in the world till sin entered. Man **knew**, he did not have to ask. But when sin entered bringing darkness to the mind and ignorance to the soul, interrogations arose and man began to search after the knowledge sin had taken from him. Man thought by searching he would "find out," but alas, he was mistaken. God does not leave man to **reason** but makes **revelation**.

The Book of Job is filled with questions. It is the Book of human interrogation. And such vital questions! Hear some of them.

"How can he be made clean that is born of a woman?" (Job 25:4).

What question could be raised in the universe of more tremendous importance than this? A question of purification from pollution.

Again: "Oh that I knew where I might find Him! that I might come even to His seat!" (Job 23:3).

What a cry for God, for His reality, His personality and His locality!

Again, hear another interrogation! "If a man die, shall he live again?" Here is the cry for immortality and eternity. So throughout the Book there is cry after cry and question after question, but no question more pregnant with desire than the words of our first text: **How then shall man be justified with God?**

That is, how can man, guilty and condemned before God, stand before God with guilt gone, sentence of death

no longer resting and not a charge **anywhere to be found in the universe?**

Justification is a legal term and belongs to the tribunal. It is not a question of human pardon here raised but a question of **justification**. A man may be a pardoned criminal but that is not justification.

Some years ago Dreyfus, a Jew, was charged with divulging the secrets of the French government to the German government. The charge was serious if sustained. Dreyfus was charged guilty and in a public park of Paris suffered the humiliation of being stripped of military significance and rank. His sword was broken and thrown at his feet and the Jew was sent to Black Devil's Island. Here he suffered disease worse than death. Calamity fell upon those who caused his condemnation, and one day he was offered a pardon which he refused to accept. Said he to the pleading of wife, sons and friends, "I will die here, I will rot here, but I will not take a pardon. I am not guilty and nothing less than my complete justification will I receive."

Some years later, through the influence of Zola, the case was reopened. The Jew was found not guilty, and upon credentials of justification he stepped from the prison justified. No charge against him and no law to claim him.

The word justification is the word used in both texts. It is not a question of pardon but of justification.

Justification is a work of God. It is granted upon the fulfillment of every demand of a holy God and a holy law. Justification is not an act by which the law lets the sinner go, but it is an act by which the law cannot hold the sinner. We may be sure that when justification is pronounced, every claim of the law has been met and every demand fully supplied and sentence duly executed. God never winks at sin. If He forgives a sinner it is because sin has been fully and satisfactorily judged. God judged sin on Christ His Son and upon this act He declares the believing sinner righteous.

I. There Is No Justification by the Law.

The law has a ministry of condemnation but not of justification or salvation.

"By the deeds of the law shall no flesh be justified in His sight" (Gal. 2:16).

"Therefore by the deeds of the law there shall no flesh be justified in His sight" (Rom. 3:20).

"And by Him all that believe are justified from all things from which ye could not be justified by **the law of Moses**" (Acts 13:39).

The law reveals the **disease** but has no **deliverance**. It shows **condition** but has no **cure**.

A mirror will reveal the filth on one's face. Who has not heard another say, "Well you just ought to see yourself"? A mirror is brought and what a revelation! A face which was believed to be clean is found dirty and in great need of cleansing. Does one use the mirror for cleansing? Certainly not. To the basin with clean water and there the dirt is cleansed! The law is the mirror to show the uncleanness, but, thank God, there is a Fountain opened in the house of David for the washing of sinners!

Of course the law does more than the mirror in the illustration above. The law discovers and uncovers the hidden nature of the corrupt heart. It shows up the condition within and reveals the total depravity of the nature and its inability to please God or to ever come into conformity with His will. The law was holy, the heart was hopeless. Says Dr. Stifler, "The law was good and holy but could do nothing with the mud bottom of the heart."

There is no salvation by the law. The law has not within its province the power nor the possibility of regeneration.

II. There Is No Justification by Human Merit.

"Not by **works** of righteousness which we have done."
"Not by **works** lest any man should boast."

"It is to him that **worketh not** but believeth on Him that justifieth the ungodly."

How these mighty Scriptures puncture human pride and vanity! What a collapse of man's inflated hopes! We shall never forget a sermon we read early in our Christian life. It has meant much to us every day since. It was a sermon of Spurgeon's and its subject was: "**Salvation by Works a Criminal Doctrine**," and the text was Galatians 2:21, "I

do not frustrate the grace of God, for if righteousness came by the law, then Christ died in vain."

If it be in the will of God in other ages to come, I want to see and know Spurgeon and, if in keeping with the functions of the future state, thank him for that sermon. Early in the Christian life it fixed and fastened us to Christ's cross! We ran there for a refuge and forsook the refuge of man's lies! We left forever the citadel of human works for the covert of that cross! We ceased from our working to rest in His work. We ceased crying "do," "do," "do," and shouted, **Hallelujah, 'tis done!**

We found in Christ a resting place from which we should never be routed and a stopping place from which we should never remove in time or eternity.

Salvation by works is a crime against God, against Christ, against the Holy Ghost! It slanders the thrice Holy Triune God! It is an anarchy against the throne of God and impeaches His **justice**, despises His **mercy** and openly mocks His **grace**. It makes nothing of Christ's humiliation and less of His exaltation. **Anything that would uproot the cross would overturn the throne of God!** "O man, by grace are ye saved **through faith**; and that not of yourselves, it is **the gift of God.**"

II. Justification Is by Faith in the Facts of the Gospel.

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5:1). The "therefore" speaks of the things previously considered. In chapter 4 these things are the **death, burial and resurrection** of Christ as typified in the experience of Abraham and Isaac.

In summary says the Apostle, "He was delivered for our offences and raised again for our justification" (Rom. 4:25).

The imputation of our guilt to Him, the substitution of Himself for the sinner to bear the death stroke and the resurrection from the dead to which that stroke took Him.

It is faith in this work of Christ which results in justification. God can legally declare us justified when Christ has actually met every legal demand.

Christless man, we cannot tell how faith in Christ puts away guilt if you demand the process by which the life of Christ is imparted by faith; but this we know, we are justified by faith in Christ. We are at peace with God. The former hate for His holiness is gone, the fear of His presence has departed and the former enmity to His person is gone! Amen! Peace with God through our Lord Jesus Christ! "Peace with God through the Blood of His cross." That some might experience transforming grace this very hour, may it please God to let salvation triumph!

A three-year-old, in the nursery of a certain home, looked up at a five-year-old and said suddenly and sweetly, "**Bruver, are you trusting in the Lord?**" "Bruver" answered, "Yes, sister."

It is not only the question of babes but also of bards. It is the supreme question of all ages. It is paramount. While our heads are bowed in silence, let me ask with all sincerity—"Brother, are you trusting in the Lord?" Blessed is the man who trusts in the Lord. Amen.

ATONEMENT—ADVOCACY— ADVENT

TEXT: "But this man after He had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool" (Heb. 10:12, 13).

THREE things may be easily discerned in these two verses, viz., **Atonement—Advocacy—Advent.**

ATONEMENT—"But this Man after He had made one sacrifice for sin forever."

ADVOCACY—"Sat down on the right hand of God."

ADVENT—"From henceforth expecting till His enemies be made His footstool."

We shall now consider each of these in their order.

1. **ATONEMENT**—"One sacrifice for sins forever." Atonement is God's word and God's way for the solution of the sin problem. Man has a word much over-worked in these days which sounds much the same, but is vastly different. Man's word is **ATTAINMENT**. God demands **ATONEMENT**. Man prefers attainment. Man seeks to cure the plague of sin by culture, by nurture, and through the inherent process of nature. Human effort is seen on every hand. The world is filled with cults and clubs, books and buildings, all devoted in a propaganda of contribution to man's attainment. What man can do is in great favor to-day. What God has done is in much popular disfavor. Man does not care to acknowledge that he is in need of help. He disdains the very suggestion of helplessness and hopelessness. Tell man that there is no good thing in him and he quickly takes offense. He delights in the delusion that there is a sufficient saviour within himself. Man by nature does not feel any dependence upon God. As in the Roman Epistle, so now, man does not like to "retain God in his knowledge." He prefers to live in his **flesh** not by

faith. God's method and means for the escape from sin is by atonement. Culture covers sin before man. Christ's death covers sin before God. Christ's atoning work puts sin away forever. Human culture makes man tolerable to society, but Christ's atonement makes man acceptable to God. Man seeks to stand improved before men, but in the Gospel, man stands before God **approved in Christ.** **Approved in Christ** is better than **improved in the flesh.**

A well-known minister in a large Eastern city asked the Sunday School why people came to church. Said a boy, "To learn how to behave." The minister greatly praised the lad and used his remark as a splendid illustration of what Christianity really is. Said he, "After all, the message of Christianity is to teach us how to behave." A faithful Gospel minister remonstrated and said, "My Bible says, 'He that hath the Son hath life and he that hath not the Son shall not see life, but the wrath of God abideth on him.'" "Same thing," said the other; "you could put in the place of the words, 'Hath life' 'behave yourself' just as well. See how this verse would look: 'He that hath the Son behaveth himself. He that hath not the Son doth not behave himself.'"

How ridiculous! how devilish! But it is man's old-time and all-time attempt to intrude his own works into God's will. There is no salvation from sin but through sacrifice made for sin. That sacrifice for sin was made once and for all by Jesus Christ, at Golgotha, "the place of a skull" and a cross of torture. "The Lord laid on Him the iniquity of us all." Christ died for our sins. God's only provision for bringing back the banished, is by **blood.** Blood shed at the demand of a holy law and a holy God. Christ died, "the Just for the unjust that He might bring us to God, and without the shedding of blood there is no remission." He is a thief and a robber who seeks to climb up some other way. The way of the cross, is the way of God.

Christ did not come into the world to show man how to live, but to **die.** He was a lamb marked for the slaughter from the beginning. The Lord's lot had fallen on Him. No less a person than one who could come into this world by **incarnation** would suffice for our **salvation.** No less a person than one who could come into this world by **incarnation** and arrive at a **transfiguration**, would suffice for our

salvation. No less a person than one who would come into this world by **incarnation**, arrive at a **transfiguration** and go forward to a **crucifixion**, would suffice for our **salvation**. No less a person than one who could come into this world by an **incarnation**, reach a **transfiguration**, go to death by **crucifixion** and survive that crucifixion by a **resurrection**, would be **sufficient for our salvation!**

We plead for a revival of preaching Divine atonement. We seek to persuade men to take in their hands the bowl of Blood each time they face a world lying under the curse of God. Salvation by Blood, by Blood alone. "When I see the Blood I will pass over you." Not blood in the **veins**, but Blood on the **altar**. Not the blood of which man **boasts**, but the Blood in which God **rests**.

How calm the judgment day will pass
To all who do obey
The Word of God about the Blood,
And make that Blood their stay.

ADVOCACY—"Sat down at the right hand of God." If Christ had not finished the work on the cross He would never have been given a seat on the throne. That **seat** is the result of His **sacrifice**. Says the Roman Epistle, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again and who is even at the right hand of God, who also maketh intercession for us."

The heavens now hold an **Advocate**. The chief office of an advocate is to meet the charges of an **adversary**. Christians have an adversary. Our adversary is the devil. He seeketh as a roaring lion whom he may devour.

Said Rev. H. Mackenzie, who spent several months in Africa, "Behold how accurate the Holy Scripture when it says, 'Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.'" Said he, "There are three beasts in Africa that lie in wait for life: the **lion**, the **leopard** and the **hyena**. The hyena does not devour. He attacks his victim at one spot, and that spot is the vitals, he disembowels his victim and is quickly gone with that portion of the body his brutish nature demands. The leopard does not devour. He but desires the blood of the victim; more subtle and

sneaking, he lies in wait for his prey, falls upon them and takes the blood; but the lion **devours**, leaves not a portion of the body, and therefore the Scripture, in accuracy and in the Divine knowledge of biology, declares, 'Your adversary the devil, as a roaring lion, walketh about, seeking whom he may **devour**.'

An advocate is one who goes to court and who is there present in behalf of his client. He meets every accusation and sees that it results not in condemnation. Says the Epistle of John, "We have an Advocate with the Father," and that is where Christ is now, with the Father.

An advocate intercedes in behalf of his client. He reaches the ear of the highest throne in his client's behalf. Jesus Christ is both Advocate and Intercessor. An advocate is a legal position, an intercessor is a priestly prerogative. He is there for **any need** that may **at any time** arise. He is there in the presence of God for us. He is seated at the right hand of God. He can be found. The way is open unto Him. Job cried out of the depths of his soul, "Oh that I knew where I might find Him, that I might come even to His seat. I would order my cause before Him and fill my mouth with arguments. I would know the words which He would answer me."

Thanks be to God for clear light! In the Gospel we know "where He is," where His "seat is," where we can find Him in order that we may place our "cause before Him." Christ has actually gone into heaven, a **locality**, a **place**, and "has sat down at the right hand of God," and there He **may be found**.

Christian, is thy soul burdened? Is there an unspeakable longing in thy heart? Is there an appalling need that has reached a crisis? Is there anything that thou canst not tell to human ears nor speak before human presence? He is at the right hand of God. Speak to Him. Tell Him all. He will hear all, bear all, who sees all. He will help thee. He will defeat the adversary, refute his design, overcome his subtlety, and give deliverance. Let God be praised. We have an "Advocate with the Father."

His **advocacy** is as real as His **atonement**. His advocacy is the **result of His atonement**. The presence of Christ in the heavens is the dismissal of the case against us. How can charge be made against whom God has no charge? If God who justifieth, can't find a charge and Christ who died and is risen, cannot find a charge, there is no charge and where there is no charge **there can be no case**. The presence of Christ in heaven rules out all charge against the believer. They died in Him. They were buried with Him. They are raised with Him. They are seated with Him. The intercession of Christ consists in His answering all the accusations which Satan advances. Satan is the accuser of the brethren. He accuses them before God day and night, but no charge can be urged against them, for their Advocate is well qualified to answer. He is perfectly aware of all that Satan intends to advance. He is never off guard. Satan never finds Him asleep. The subtlety of the accuser cannot perplex the Advocate. Satan's audacity does not intimidate Christ nor does his pertinacity exhaust Christ's patience or power.

My Redeemer and my Lord,
 I beseech Thee, I entreat Thee,
 Watching, waiting, hoping, yearning,
 With my lamp well trimmed and burning,
 Interceding
 With these bleeding
 Wounds upon Thy hands and side,
 For all who have lived and erred
 Thou hast suffered, Thou hast died,
 Scourged and mocked and crucified,
 And in the grave Thou hast been buried
 In the purpose of God to the highest point in the universe
 Thou hast been carried;
 Thou art here enthroned on high,
 Thou liv'st to hear my faintest cry.

ADVENT—"From henceforth expecting till His enemies be made His footstool."

But Christ who died on the **cross** shall also come in the **clouds**. He is now seated upon His Father's throne, but there is a vacant throne awaiting an absent King. This throne is David's throne. It is an earthly throne. It is the

throne of the dynasty of the "House of David." It awaits a king. The only legal heir in the universe to that throne is Christ, who is now at the right hand of God. He is coming to take the throne. He, who now has a seat is also a Sovereign.

There is a strange spectacle in the universe to-day, both in heaven and on earth. In heaven there is a **throneless King**. On earth there is a **kingless throne**. The kingless throne awaits the throneless King, and soon ere soon the **throneless King** will take the **kingless throne and rule**. What a spectacle is this! What a strange thing on the earth! In the meantime, Gentile governments are struggling to keep the ship of state off the reefs and the rocks. The ship is in collapse. It has run on the rocks amidships. The Gentiles have surely demonstrated their inability as world-rulers from Nebuchadnezzar down to the present-day kings and rulers! There has been defeat, division, deterioration, degeneration and soon destruction. "The God of heaven shall set up a kingdom." The Son of God in heaven shall rule over that kingdom. It will be the "kingdom of heaven" on earth.

At the present time God is silent. He shall yet speak. He shall utter His voice. He will roar as He rises to reign. The silence of God in the present time shall be broken, declares the Psalmist, "He shall speak to them in His wrath." God has not forgotten to speak. His enemies triumph. Soon they shall be in travail. His enemies lift hand and head against Him. Soon they shall bow the knee to Him. The day of the Lord cometh!

Alas for the day for as a destruction from the Almighty shall it come. "The day of the Lord cometh for it is nigh at hand—a day of darkness and of gloominess, a day of clouds and thick darkness, there hath not been ever the like, neither shall be any more. A fire devoureth before them; and behind them a flame burneth" (Joel 2:1-5).

"Behold the Lord cometh with ten thousands of His saints to execute judgment upon all and to convince all that are

ungodly among them of all their ungodly deeds which they have ungodly committed, and of all the hard speeches which ungodly men have spoken against Him."

A man recently speaking on the streets before a large crowd and propagating infidelity said, "There is no God. If there be a God let Him smite me, let Him strike me, let Him strike me down. I defy Him," and with his clenched fists, which he shook at the heavens, he continued in his blasphemy until a portion of the audience shouted and the rest shuddered. Then said he, "**He did not strike me down because there is no God to do it. If there is a God let Him show Himself.**"

After all, the attitude of this one man in open defiance, is the attitude of the **whole world in secret action**. Because the dispensation of the grace of God is continued men presume upon God's character. They speak only of His love—nothing of His justice. They know not that He is holy. They speak of His **pity** and forget His **power**. They magnify His **mercy** unaware of His coming manifestation. They speak of His **works**—nothing of His **wrath**. "The coming of the Lord draweth nigh."

We are not ashamed to be reckoned among the Adventists. Indeed we are Adventists. We are not Seventh Day Adventists, nor first day Adventists, but we are every-day adventists. In what a great company are we? How many and multitudinous they have been! There has been but thirty-three years in the world's history when there were none looking for the Lord to come and the reason why there were no adventists then, was because the Lord Himself was present on the earth during those thirty-three years, and there were none to look for Him. With the exception of these thirty-three years the world has never known a time when there were no adventists. All the Old Testament faithful were adventists. They were looking for the Lord to come. Multitudes of New Testament believers, from the advent of Christ to this present time, have been looking for the Lord to come. There will be a time again on the earth when there will be no adventists—none that look for the Lord—and that time is in the glad millennial age when Christ Himself is present.

Oh, blessed hope! Oh, hope of the coming of the Lord! Let us not be ashamed of this hope. Christ's enemies shall then be subject to His rule. They shall be His footstool. He is still at the right hand of God, expecting! anticipating!

What will the coming of Christ mean to this world? It will mean as one has said:

The Prophetic Word will be Verified,
 The Sleeping Saints will be Unified,
 Believers will be Glorified,
 Satan will be Classified,
 Israel will be Vivified,
 Hell will be Stultified,
 Mankind will be Pacified,
 Creation will be Gratified,
 The Earth will be Beautified,
 The Holy Spirit will be Vindified,
 Christ will be Satisfied,
 And the Father will be Magnified.

I exhort believers everywhere to be ready for the coming of the Lord.

Dr. Gordon, on one occasion, when he was living out in the country, had to come into the city. He said to the children, "I don't know whether I shall get back on Wednesday, Thursday, Friday or Saturday, but I shall get back on one of those days," and every day as the train drew near those children used to come to their mother and say, "Father may come by this train. Please wash us and get us ready that we may go down to the depot to meet him." They went on Wednesday, but he did not come. On Thursday again they prepared for their father's coming. He did not come. They went through this same thing on Friday, but he did not come. They prepared again on Saturday and he did come.

When Dr. Gordon got in his home with his children his wife told him how they had worried her every day to get them ready to meet him.

This is the work which the Holy Ghost is now doing. He is getting the Body of Christ ready for the coming of her Lord. He is seeking by separation, sanctification and purification, to have them in a state of preparation that there be no humiliation at His manifestation.

May God bear in upon our hearts these three things that they may become the foundation under our very feet, namely,—ATONEMENT, ADVOCACY and ADVENT.

THE CHAIRLESS HOUSE IN THE WILDERNESS

TEXT: "And every high priest **standeth** daily ministering and offering oftentimes the same sacrifices which can never take away sins: But this man after he had offered one sacrifice for sins, **sat down** on the right hand of God" (Heb. 10:11, 12).

INTRODUCTION

THE costliest house in the world was a chairless house. This chairless house was the Tabernacle in the wilderness—the temporary House of God. It was fully furnished, but without a chair. How grand, how great, and how gorgeous and glorious this House it is difficult to declare! In its foundation it is said there were **fourteen tons of silver**. Its fixtures and furnishings were of unspeakable value. All in this house, both exterior and interior, was designed by God and executed under the direction of the Holy Spirit of God.

There was a **Table** overlaid with pure gold, with a crown of gold around about, and rings of gold. There were **Dishes** for this table, spoons, covers—all of "**pure gold**" (Exod. 25:29).

What shall we say of the **Candlestick** which was of pure gold and of beautiful beaten work? So massive and marvelous was this candelabra as none in this age could produce or reproduce!

The **Tongs**, **Snuff-dishes**, for use with the candlestick were also of **pure gold**. Everything was made after a pattern, "shown in the mount." The curtains or draperies of this chairless house were also beautiful beyond description. Divine design was seen in every detail! Such colors, such composition! The patterns were pictorial and were patterns of things in the heavens themselves. Time would fail us to speak of the ceilings, the walls, the boards and the

bands, the metals and materials and of the sacred shrine of Shekinah Dwelling—these are all described in the Book of Exodus in fullness and descriptive detail (see Exod. 25 and 26).

But there was **nowhere a chair**. It was a chairless house. There was no provision made for anyone to sit down. None was expected to sit down. It was not the Divine rule of this house for anyone to sit down. To have taken a seat would have been an offense. It was contrary to all order to sit down. If a chair had been intruded, the intruder would have been excluded. It was a chairless house by command. And this was **God's House**—God's dwelling-place where He met to commune, but not a chair in God's House for any to sit down.

Immediately following my wedding I took my good wife to a small mission church in a middle Western city. She took me for "richer, for poorer," and got the "poorer." We lived at the back of the mission and at first had little furniture and **no chairs**. A place to sit down was improvised. This was not an easy experience for a girl who had come from a home of plenty, but she willingly shared my poverty and the people's. During that chairless period I saw again and again, when visitors came, the chagrin on her face when there was no chair to offer. Many times since as a pastor I have seen embarrassment on the housewife's face when there were more guests than chairs. I had always deep sympathy. I remembered my own past experience. But in it all I found comfort in the fact that the grandest, richest and most **costly House in the world was a chairless House!**

Why was the House in the wilderness a chairless house? What was the meaning? It was typical in its teaching, and God was truthing it in simplicity for our learning. Let us learn!

I. There was no PERFECTION in Aaron's PERSON.

Aaron could not do a **perfect work** because he was not a **perfect person**. He was a ruined and fallen son of Adam, by nature no better than any other man and no worse. Aaron became a **typical person**, but could never have been himself the **true person**. He had not in himself the personal qualifications needed to set forth in type the excellencies

of Jesus Christ. God therefore appointed garments for glory and beauty be made and **put on him**. The necessary qualities were not **in him**, they were typically and symbolically **put on him**. There were **seven pieces** pointing to the **perfection of Jesus Christ**. Aaron was God's "shadow man." He was an Old Testament silhouette. He was in outline a shadow of "one to come." Christ was the substance. Had he taken a seat in the Tabernacle it would have been a denial of the distance between himself and God. It would have been in the pride of his perfection, and **he had none**. Says Hebrews: "For such an high priest becomes us who is **holy, harmless, undefiled, separate from sinners**," and this could not be said of Aaron, but of the **Lord Jesus only**. Aaron had to offer up sacrifice both for his **own sins** and the **sins of the people**. See Hebrews 7:26, 27. Christ never made sacrifice **for His own sins**, for He had none. He who has to make **periodical** sacrifice for his own sins can never make **permanent** sacrifice for the sins of others. Of Aaron it was said:

"But into the second the high priest went alone once every year, not without blood, which he **offered for himself** and the errors of the people." Christ took blood in for the errors of the people only.

No, such a person as Aaron cannot sit down, and God, knowing it, provided no chair for him. He had no right to sit in God's presence. A chairless house spoke of a sinful priest. Christ is the only person who dare sit down in the presence of God and **there He is now!** He is the only person for the place. Aaron was no blasphemer, as some are now.

It is said the man blasphemously called the "little Grey Archangel," R. J. Campbell, of the City Temple, London, while in Berkeley, Calif., was asked from the audience: "Do you believe in the Deity of Christ?" With gusto and attempt at greatness, he replied: "Believe in the Deity of Christ? Certainly. I would rather deny my own deity than to deny the Deity of Christ!"

In these days of blasphemers, men deny their moral corruption and claim equality with God. They would pre-

sume to take a chair and sit down in the presence of God. There is but one place in the universe where one can enter the presence of God and that is "in Christ." The Christian is before God "in Christ." It would be a terrible thing to see God anywhere else but in Christ. Aaron stood because he could not sit.

II. There Was No CONTINUITY to Aaron's OFFICE.

To stand before an altar was the work of a priest, but to take a seat was the prerogative of a king. Aaron's priesthood did not imply or include kingly dignity and prerogatives. He was a priest after the order of the Levites. They stood daily and the high priest yearly, but they nor he never sat down. They were consecrated to the priesthood, but not in the succession of kings. The anointed priest could never be an anointed king. There was a higher order of priesthood, however, which would admit to a "seat." This priesthood was after the "Order of Melchizedec." We find Melchizedec in **History** (Gen. 14), in **Poetry** (Ps. 110), and in **Argument** (Heb. 7). He is honored by Abraham at a time every one is honoring Abraham (Gen. 14). Abraham acknowledges his superiority. Melchizedec is both priest and king. He has right to stand before the altar and sit on a **throne**. He is priest of the "Most High God and King of Salem." When Abraham bowed before Melchizedec the Levitical priesthood was in his loins. He acknowledged a superior priesthood to that of the Levites. Christ is a Priest after the "order of Melchizedec." He is both **Priest and King**. He did the work at the altar as did Aaron, but He did something Aaron does not do—He **sat upon a throne** as a King. This Melchizedekian aspect will be fully manifest in the coming age when Christ shall sit on David's throne.

The official glory of Christ consists in that He is both **Priest and King**. Aaron's priesthood must **change**. Christ's priesthood is **changeless**. Aaron's priesthood remained as long as he lived. Upon his death there must be an ap-

pointed successor. They were not "suffered to continue by reason of death" (Heb. 7:23). Christ is not a Priest as the law of a carnal commandment, but "after the power of an endless life" (Heb. 7:16). Aaron saw corruption. Christ saw none. Aaron was succeeded by a son. Christ having finished the work at the altar is begotten from the dead to a throne. He sat down in kingly authority. He ever liveth! He never changeth! He abideth ever! Aaron saw mortality, Christ set "immortality out into the light." Aaron was consecrated for a season, the Son is "consecrated for ever more" (Heb. 7:28).

There was no chair for Aaron, for he was not in the line of succession to a throne. His priesthood had no provision for this and God made no provision for a "seat." He **stood up** as a priest, but he did not **sit down** as a king. No chair was needed for Aaron, but for Christ.

Aaron could not have taken the chair, death would have overtaken him and the chair would have been vacant, but Christ liveth forever! Hallelujah!

III. There Was No FINALITY in Aaron's WORK.

Aaron stood up for a good reason. His work was not done and he could not sit down. He had no use for a house with a chair. His work was never finished. Again and again he must go and year after year. But when Christ by "Himself" (as was Aaron on the great day of atonement) purged our sins He sat down at the right hand of the Majesty on high. There was finish and finality to His work. He did not purchase a term of atonement, but eternal redemption was His work! There was nothing more to do when Christ got done, and He "**sat down.**" Atonement for sin was forever made. The sin question was **settled.** There was no further need for sacrifice for sin. His person settled the work. Aaron was never heard crying on the great day of atonement, "**It is finished.**" It was not finished, and if he had sat down he would have been ex-

cluded from his office. Christ cried, "It is finished." He alone could cry it, because He alone could finish it! He appeared, just once, in the end of the age to put away sin by the sacrifice of Himself. He went into heaven and "sat down" and God would not have permitted Him there if the work had not been completed. Christ's seating is God's satisfaction.

"He hath made a full atonement,
Now His saving work is done;
He has satisfied the Father,
Who accepts us in His Son."

Jesus Christ died, for our sins His Blood was shed; then He got up from the death to which our sins took Him and took His own sacrificial Blood into the presence of God. Aaron took the blood of a bull or a goat. Christ took His own Blood—He entrusted it to no other hands—He took it into heaven Himself! What a Saviour was He! Both offering and offered!

There isn't any other Saviour because none other could put away sin. Sinner, look to the wounds of Christ! Saints, look to the seat of Christ. He is on a chair—He is seated. He is located, He may be found. Tell Him your troubles, take to Him your cares, roll on Him your burdens, He is actually in heaven! Actually seated! He hears, He heeds, He helps! All other priests are an impertinence—Rome has nothing, His redemption has all! Amen.

THE SAVIOUR IN THE PSALM OF SOBS

TEXT: "My God, my God, why hast Thou forsaken Me?" (Ps. 22:1).

THE twenty-second Psalm is composed of two divisions—first, "**The Sufferings of Christ**," and second, "**The Glory of Christ**." This is the law of redemption which pervades the entire Book. "Suffering" precedes "glory," and "glory" succeeds "suffering."

In the first half of this Psalm we hear the Redeemer's **sobs**; in the second half (vss. 21-31) we hear His **shouts**.

In the first half we behold Him a **Victim**; in the second half, His **Victory**. In the first half He is in **Humiliation**; in the second half, in **Resurrection**. Many think this twenty-second Psalm was spoken or sobbed aloud by the suffering and sin-bearing Saviour. We are inclined to believe this to be true. The remarks of His enemies about the cross bear such evidence. Where, as in verse 1, He cried, "My God, My God, why hast Thou forsaken Me?" the mockers said, "He calleth for Elijah, let us see if Elijah comes to help Him." When He sobbed, "Our fathers trusted in Thee and Thou didst deliver them" (vs. 5), they sneeringly said, "He trusted in the Lord, let Him deliver Him."

Even the thief who listened was so impressed by the kingdom hope of this Sorrowing One that he said, "Remember me when Thou comest into Thy kingdom."

This Psalm may be divided as follows:

The Victim—His Vicarious Death (vss. 1-21).

The Victor—His Victorious Resurrection (vss. 21-31).

This cry which opens the Psalm is the first cry of the Saviour on the cross, and the last words of this Psalm, His

last words on the cross. "He hath done this" is the same as "It is finished" (see vs. 31 and cf. with John 19:30). Indeed all the seven utterances of Christ on the cross are in this Psalm. It was His Cross Psalm.

But this cry of desolation, isolation and separation—what did it mean? Why these broken sobs which open this Psalm? Who suffers and why His suffering? Was it a cry of distress, distrust or defeat? What of this cry, its sort and significance?

1. It was not the cry of a sinful soul.

In Him was no sin. None were ever tested as He. **Man** searched Him through and brought forward the testimony—"No sin." **Satan** came to Him and found "nothing" in Him. **God** found no sin in Him and for this cause laid all sin on Him. He had no sin of His own but all sin of all others on Him. That He should have no sin in Him was the Divine prerequisite of a Redeemer.

It was recently reported that a rattlesnake at the Bronx Zoo, New York City, bit its keeper. The superintendent of the Zoo who was near immediately extracted the deadly venom by suction and spued it on the ground. This act on the part of the superintendent, says the New York "World," was very courageous, for if he should have had a decayed tooth or mouth sore he would have been seriously infected. It was well that he was sound within or he could not have effected the salvation of the serpent's victim.

Christ, the Son of God, could not have destroyed "him that had the power of death," "that old serpent, the devil that deceived them," if there had been sin in Him or the possibility of sin with Him. His was not the cry of the guilty conscience of a sinful soul.

2. It was not the cry of the fear of death.

He was the Author of life and the Vanquisher of death. No man could take His life from Him. This He had foretold. "No man taketh My life from Me, I lay it down of Myself. I take it up again" (John 10:18). He knew why

He came into the world. It was for the suffering of death. He was now in the midst of this suffering, but was issuing no complaint.

3. It was not the cry of disappointment at human rejection.

This also He had foreknown and foretold. "Blessed are ye," said He, "when men revile you." "The Son of man must be rejected by this generation." He could have immediately called to His help twelve legions of angels. It was not at the maltreatment of a murderous mob He on the cross was now crying.

Then why this cry of desolation? May we be privileged to analyze this cry? Hear it once again. "My God, My God, why hast Thou forsaken Me?"

I. IT WAS A CRY BY WHICH SIN'S TRUE CHARACTER WAS INDICATED.

His cry was not, "My God, My God, why hast Thou forsaken **men**?" It was, "My God, My God, why hast Thou forsaken **Me**?" It was not what man was doing that was exercising the Holy Sufferer; it was what God was doing and what He had done. God had turned from the Son as He **must turn from sin**. He who is God had made everything that was made, is now made everything that He was not. He was made **sin**. "The Lord laid on Him the iniquity of us all."

He was the Sin-offering. "Thou shalt make His soul an offering for sin" (Is. 53:10). He was separated from God by the same thing which wrought our separation from God—**SIN**. He had none of His own, but He had all of yours. "Who His own self bare our sin." The holiness of God will not look upon sin, and the justice of God judges sin wherever it is found. Sin is now on Christ and the judgment has fallen on Him. There is no way to transfer sin without transferring also its penalty. Both sin and its

penalty were transferred to the Son. Sin cannot escape the wrath and the judgment of God. This cry was one by which the true character of sin was indicated.

Oh, that God this morning would let us see our sinful selves in the light of His Holy presence!

Mrs. Tucker went one morning to hear Dr. Haldeman at the First Baptist Church. Upon her return I asked her what help she had gotten. She said, "The sermon was exceedingly helpful but his prayer was especially helpful. In his prayer he said, 'O God, we are conscious of the human eyes that are upon us, we are conscious of the persons around us, we are even conscious of the dust that blew in our face. If we are therefore conscious of these things, O God, make us to-day conscious of THYSELF.'"

To be conscious of God's presence is to be conscious of sin, for somehow we know that sin and God are not compatible and compel separation. The sinner hides himself from God and bears testimony that sin is not for the eyes of God.

Holy art Thou, O God, sinful am I! "Depart from me for I am a sinful man." Sin compels separation from God. For this cause the Redeemer cries, "My God, why hast Thou forsaken Me?"

II. IT WAS A CRY BY WHICH THE HOLY CHARACTER OF GOD WAS VINDICATED.

The character of God is nowhere on display as at the cross. It is in redemption, not in creation, that God is best seen. In creation His hand is seen, but in redemption His holiness is exhibited. If I desire to know any attribute of God I would go to the cross to discover it. His **holiness** is shown at the cross in His hate for sin. His **love** is shown at the cross in His love for sinners. His **justice** is shown at the cross, in that there is no mercy for the Son when He is under the load of sin.

It must be remembered that atonement is not in reference to man but to God. In Egypt on Passover night, it was not when "you see the blood" but when "I see the blood I will pass over you." It was not sin as we see it

which was laid on Christ; it was sin as God sees it, that was laid on Christ. Sin in the eyes of the Holy is one thing, and sin in the eyes of the sinful is another. Here God is judging the sin of all of Adam's brood on One who was not of Adam's brood and who had no sin of His own but the sin of all imputed to Him.

He, Himself, vindicates the holiness of God in the judgment of God which He now bears. He answers His own question, "My God, why hast Thou forsaken Me?" by declaring "**but Thou art holy**" (vs. 4). This is the true explanation of the cross. "Thou art holy." God's holy character could do not less nor else than to judge sin even though He found it on His Son. Sin must be met with judgment regardless of where it was.

None can lift up a hand against God and charge Him with respect of persons. None can charge Him with partiality. His holy character is vindicated. He is just, yet the justifier of sinners.

III. IT IS THE CRY OF ONE BY WHOM SIN WAS EXPIATED.

Not only was the true character of sin **indicated** and the holy character of God **vindicated** but by that cross sin was **expiated**. Sin was put away; not pushed aside but borne. It is a question forever settled. It will never again be opened. The sin question is forever closed. Christ's death satisfactorily atoned to the full and final demand of God.

"He hath made a full atonement,
Now His saving work is done,
He has satisfied the Father,
Who accepts us in the Son."

Thus did Major Whittle sing and scripturally. Christ is now in God's presence because then He was excluded from God's presence. Because God judged sin on the Son, He now accepts the sinner in the Son. If sin had not been on Christ, no believer could ever be in Christ. I am shut up in Christ because He was shut out from God. When

the priest took the blood of the sin-offering, he sprinkled it seven times on the vail, or the brazen altar; the rest he poured out at the base of the altar.

D. M. Panton in his remarkable booklet "Expiation by Blood" presents the signification of the type. The veil is the flesh of Christ. The blood touched this veil seven times. (1) Thorns on His brow. (2) Scourging in Pilate's Hall. (3) Smiting with reed. (4) and (5) Wounded hands. (6) and (7) Wounded feet. The rest was poured out at the foot of the altar, for we read: "But one of the soldiers with a spear pierced His side and forthwith came there out blood and water" (John 19:34). Thus we see the blood that was left poured out at the foot of the altar.

Thus we see the rest poured out at the foot of the altar! The four horns of the cross altar were likewise blood-touched—the head, the feet, and the two hands. Christ crucified on the cross was made a Divine cross in human form.

The cross is the place of expiation of sin before God and a propitiation toward God.

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Who of us who have stood before that cross and have seen the crimson flow that burst from His side and have watched His dying agony, have not felt like crying, with the chief, "Take Him down from that cross, I belong there!" The cross on which Christ died was truly mine and not His. We should have all been on that cross, but He went on that cross for all. His judgment was our judgment. He was our Substitute. His death was a vicarious death.

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